



CA. declaracion of the Seremonies a nexid, to the Sacrament of Baptyme, what they sygnyffie and how we owght to vnderstande them

(:)

1537.





When a christē man-
nis chylde is born
into this worlde it
is brought to chur-
che and.iii. witness-
les comyth with,
hym that is God fader and godmo-
ther and whā they be a greed what
name shalbe to þ chylde, thā þ prest
makyth a signe of the crosse i þ for-
hed of the chylde & seyth thus. A tokē
of the holy crosse of our lorde. Jesu
christ I set in thy forhed and so at
þ breste in lyk manere, & thā þ prest
seith many orisons ouer the chylde
comaundyng the deuel to knolech
hys sentence and gyue worshi-
pe to the luyngē god and trewe and
to Jesu christ and to the holy ghost
and departe frō this seruañt of god
& than he puttyth salt in to þ mouth
of the chylde & seith thus **Thou**

A.ii.



Salt of wysdom þe god be mercyfull
to the in to euerlastyng lyfe. Amē.
This salt of wysdom vnderstande
goddys word whiche shulde be lers-
ned in the mouth of þe chylde whan-
ne it begynneth to speke as the A-
postel seith be our word sauord w
salt euermore in grace than þe prest
weetyth his thōbe ī spotil and tou-
chith þe chylde eere & seith. Be thou
openyd þe is vnderstande in alle thy
fyue wittys to here & speke þe word
of god with loue & drede and holy
deuocion. For the Judgemēt of god
shall touche in whiche we shulde
pelde acount of euery ydel word al-
so the prest toucheth þe nose thrylles
of þe chylde for it shold smylle þe odour
offwetnes of heuenly thyngis, mo-
re than euery ertly thynges. Sone
after this the prest biddith alle the
peple þe ther be, to seye a. Vater no-

ster and an. Ave and a. Credo byse
kyng god that the child may righte
fully take his christendom, & well
kepe it to þe endyng of his lyfe. And
thanne the prest takyth the chylde by
the right hande and callyth his na-
me and seyth come thou in to the tē-
ple of god that thou may haue ever-
lastyng lyfe and lyue i to worlde of
worldis. Amen. Thanne the chylde
is brought to the fonte and the prest
callyth it by name and seyth. Abra-
nuccio satane & omnibus operibus
eius et omnibus pompis eius that
is. I for sake satanas that is the de-
uyl and alle his werkis & alle his
pompis or prydes and þe godsibbis
sayth. Abzanuncio that is I for sa-
ke Therefore wher he is not a fals
christen man that kepith not the co-
uenaunt of these wordis but after
ward wrappyth hym in the fendis

pyrde in hert and i clothyng and in
wycked woꝝkyng for yf this coue
naunt shuld be trewly kept, all the
tokenes of pyrde i man must be don
a way seyng eche token of pyrde, is
a pompe of the fende. After seyth the
prest to the chylde by leuest thou in
god the fader almyhgty maker of he
uene and erthe The chylde is dombe
and may not speke but and yt were
of age and myghr speke yt shuld an
were for it self therfore y godfabbis
answere seyng. Credo. that I bele
ue. Este arith y prest, & beleuest thou
i Jesu christ his only sone our lord
born and sufferd & they saye I bele
ue. The thryde tyme areth the prest.
And beleuest thou in the holy ghost
in holy churche fayth in communio
on of saintes for geuenes of synnes
the rylng of flethe and after the
euer lastyng lye. And they saye

I beleue thā sayth þ̄ prest. Quid pes-
tis what arist thou they sey baptim
wold thou be baptised seyth þ̄ prest
and they say, Volo I wole than the
prest takyth the chylde and sayth. I
Baptise the in þ̄ name of the father
and of the sone and of þ̄ holy ghost
Amen. And so he plungyth it in the
water and commaundyth the gossis-
pis to ley hōd on þ̄ chylde's heed for
they ben wytnesses of his Baptim
& receue þ̄ charge to teach it and þ̄
trewthe of his beleue þ̄ is þ̄ cōmaū-
dementis & the domes of god, and
to flee the pompis and prydes of the
fend, for the comen peple & all men
shuld knowe and kepe the cōmaun-
dementis of god. And prestis his
holy counseyles. And Lordis his
iust domes, and yf they do not this:
they be wrongfully called christen
men. And thus blinde prestis bere

fals wytnesses of yong chyldren
christened, that afterwarde serue þe
deuel whome they forsooke seying
Abrenuncio After these thyngis the
prest a noyntytþ þe chyld wryth oyle
and lappyd in his crisome & takyth
yt a candeale brynnyng in his hond,
and seyth. Accipe lampadem arden-
tem irriprensibilem custodi Bap-
tysinum tuum serua mandata vt cū
venit dominus ad nuptias possis
occurrere ei vna cum sanctis in au-
la celestis vt habeas vitā eternam
et viuas in secula seculorum. Amē.
That is to sey. Haue thou abrenyn-
ge lampe vnreprouable. Kepe thou
thy baptym & kepe thou þe cōmaūdes
mentis that whā the Lorde cometh
to the weddyngis thou mayst renne
agenst hym as one wrythseyntis
in þe heuenly halle þe thou haue euer
lastyng lyfe and lyue i to þe world

of world. am Here endith þ reuly's
of bapti. But alle chriſtē folk ſhul-
de beſily lerne to know þ gretneſ
of charge whiche they receue i ther
baptym. For wyth.iiii. thyngis we
be chargyd in our Bapti al though
blinde preſtis knowe yt not, whan
they geue to vs iii. Elementis in
tokenyng of thē, that is ſalt, & wa-
ter, and oyle, & fier. The fyrſt charge
is that we take ſalt of wyſdom of
godd's word and rewele our lyfe ther
after and ſalt our ſoules that they
ſtynk not in ſynne. For and thys he
uenly ſalt ſayle fro men they ſhulde
be caſt out as chriſt techyth in the
goſpel. The. ii. charge is, that our
eeries be openyd euer more redy to
here chryſtes goſpel and vnderſtan-
de yt. For chriſt ſeyth. He that hath
eerys of herynge, Let him here & he
þ redyth let him vnderſtande. The

iii. charge is this that we kepe our
Baptym that is þ̄ couenaunt of our
Baptym and trew beleue in the fa-
ther and the sone and the holy ghost
as the prest apposith vs whan we
saye. Credo. The.iiii. charge is this
that we kepe the commaundemen-
tis of god, as the prest commaūdith
vs at þ̄ foute puttyng a candel brē-
nyng in our hand, for as a candille
brennyng is wastyd by fyre: so syn-
nes in our soule shulde be wastyd
and destroyed wyth keepyng of the
commaundementis of god, hauyng
deuout loue to hym and to our euen
christen. And this is the seconde
Baptym, that saynt Iohn. techyth
whan he sayth I Baptise in water
but a nother shall come after me
stronger than I and he shall Bap-
tise you in the holy ghost and fyre
and wyth out this seconde. Bap-

tym may no man be saued, as chryst
seyde to Nichodeme truly I saye to
the: But a mā be bozn a gen of was
ter and of the holy ghost he may not
enter in to the kyngdom of god. Al
so Paul techyth that the fyrst Bap
tym in water only, makyth vs not
saef, But the aringe of a good con
sciēce i god & fayth not fayned y be
leue y worckyth by charite for chryst
sarth. He that beleuyth in me flodis
of quyk water shulde flow fro hys
wombe that is the holy ghost that
chryst callyth the cōfortour, whyche
flowyth euer in to the hertis of me
ke men that make them redy to die,
for that man that shall dwelle by fo
re the blessed face of god in heuene,
shall receue y earnest of the holy gost
here in erthe. And this is the second
Baptym that fleshely prestis and
swynish peple knowyth not, for

ther hertis be stoppyd wyth fleshly
lust, that the floodis of the holy ghost
may not entre in to them, and there
fore prestis be i perel that teach not
the secounde Baptym. For yt suffi
cyth not to saluaciō of mā to way
she his body in water of Baptym
and suffre his soule to stryk in syn
ne thow brekyng of the commaū
demētis of god, for thus prestis rea
de in the holy Psalm. Increpasti
superbos maledicti qui declinant a
mādatis tuis, That is to seye thou
blamest the proude they be a cursyd
that how a wey fro thyn hestis. And
thus god shall blame proude prestis
for they pursewe powre men for the
lernynge of the commaundementis
the whiche they charge them to ke
pe in the our of ther. Baptym and
all that bere the name of chrysten
men shulde crie agensst this errour

For what errour is more vyle in þ
syght of god than to byende men to
ala we and afterwarde pursue them
for the same la we and thus for drede
of euel prestis men dar not kepe
chrystis heestis and the ghostly
byrth of our mother holy chur
che is despyred of proude
men that knowe not
the bond of ther
Baptym.
Ame.

FINIS.





